472 to be suffering from a mixture of inertia and pure inability
511 to organize the accounts of his business. In some cases he
[65] is compelled to put forward an outline statement for income
[157] tax assessment but generally his illiteracy and suspicion makes him unwilling to trust other individuals with details of his income and expenditure.

511 Within the family, however, this suspicion does not
454 normally exist. In fact the housewife tends to have full
[593] call on the contents of the "one purse" although in only a few cases was it found that she was making any detailed attempt at budgeting for the expenses of her home and family. As with the operation of the farm so with the home, the money is dispensed as demanded but all the time the instinct to save, observed by the 1911 Royal Commissioners (B/186), is there. The traditional peasant idea is
[178] that a large hoard of money or valuables will serve as an insurance when the expected depression arrives. Despite the opinion of the 1911 Commissioners, the notion that the saved capital would be better invested, possibly in capital equipment, is only now spreading to a considerable part of the farming community of the Islands.

511 In the day-to-day expenses of the traditional Maltese
437 village household, barter played a considerable part.
178 Today instances of it are rare and money is the fully accepted medium of exchange. As already indicated the Maltese farmer is not so far removed from his peasant past as may at first sight appear to be the case and one of the basic aims of his farming is still the provision of food
[433] for his family. The average farm in Malta, whatever its basis (stock, dairying or field produce), usually strives
[294] to produce as much of the food needs of the family as possible, though the provision of the family's clothing, as in the past when home-grown cotton was spun and woven to make clothes for the members of the grower's family, is no longer attempted.

262 Thus the food bought in by the farmer's wife includes
438 the 'new' items of diet which cannot be grown on the home farm: preserves, processed cheeses, spaghetti and farinaceous pasta, processed meats, tea, coffee, and evaporated milk (inordinately popular throughout the Islands).
[656] Flour rationing since the early part of the 1939-45 War has killed bread making as a home industry. Meat, except for rabbit, fowl and small birds, has to be purchased, as all
[433] slaughtering is Government-controlled. The farmer does aim to produce the basic vegetables - potatoes, beans, peas, pumpkins, melons, tomatoes, onions, garlic, artichokes, endives, celery, cucumber, carrots, and fruits - oranges, apples, lemons, figs, peaches, etc., required by the family.

159 262 785 days people fasted full forty days" (Ġanri); (ii) the Friday Fast - it is forbidden to eat meat on Fridays and preferable to avoid it on Wednesdays also; and (iii) Special Feasts. These include the 'Change of Season' fasts and a variety of Saints' Days, special personal observances and certain occasional feasts designated by the Church authorities. The emphasis is on self-denial in all fasts. Meat, confectionary and 'extra' items are strictly avoided, and the quantity of permitted foods is also reduced. Nothing is eaten between the frugal meals.

159 262 264 The timing of meals throughout the day is variable in Ġanri's family. Rarely does he sit down to table with his wife and children, whose routine has to accommodate school time-tables, etc. On non-fast days breakfast consists of bread and coffee. Lunch is taken about noon - or an hour or so earlier on fast-days. If he is working in the fields Ġanri may have a loaf of bread, with oil, cheese, figs, olives, chickpeas and corn beef or some fish, or some cooked meal may be brought out to him by one of the women or girls. Sweet black coffee or home-made wine are the staple drinks, and the meal is normally followed by a siesta of at least one hour. The time of the evening meal depends on the nature and pressure of work in hand and consists of a stew (especially where the lunch had been a cold meal in the fields). [261] At all times food is used carefully. It is never wasted. Even produce of the farm such as eggs are "only given to the boys occasionally" (Ġanri).

198 291 443 [432] [294] The proportion of food purchased is now much greater than even a generation ago in this type of family. The same is true of clothing. Clothing has changed very considerably both in style and variety since Ġanri's father was a young farmer when half the people in the village had looms and many had spinning wheels to produce cotton garments for the family or other villagers. The old style of dress of the farmer consisted of knee-length, white cotton trousers, a thick woollen vest, waistcoat and cummerbund. The locally produced sheep's wool vest has been largely replaced by army surplus types of shirts. Garments of Maltese cotton and wool are now rarely seen except on the oldest men, who have been wearing them since they were much younger. The use of army surplus clothing has become very common since 1945 and the travelling drapers' vans, local shops and the Sunday markets (Valletta and Rabat) now do a considerable trade in both made up garments and materials of this type.

291 369 178 With the increasing contact between town and country the farmer has come to want smarter suits for his brief leisure hours. The younger generation of countryfolk no longer venture to the capital unless they are dressed like townsmen - suit, tie, shoes and so on. This increase in the